

Lanark, Ill.

We have had a glorious three week's meeting assisted by brother R. R. Teeter of North Manchester, Ind. We are glad to report nine conversions and many others are seriously counting the cost.

Brother Teeter labored earnestly among us and many there are who shall never forget his earnestness and zeal for the cause of Christ. May God bless him in his labor with us and wherever he goes. The church here is better by his being among us.

B. F. PUTERBAUGH.

Notes From Zed H. Copp

The Dayton Sunday-school held their annual picnic last Saturday, 1st, in Zimmerman's Park. The school spent a delightful day.

Funds are needed by both State and National Mission Boards to keep the mission work going. I do hope, pray and trust that each one who reads this will pay and pray for missions. The Dayton work is still waiting for little help from the National Board, and, since we last reported, we have been notified by the treasurer of the Home Board that the treasury is empty. "The love of money is the root of all evil," and truly the love of money is working great evil to our missions. The love, or want of money and the need of money are two very different things. Many want money because they love it, and when they get it they keep it as Rachel did Laban's household gods, while a few use it as the Good Samaritan did. The Brethren Missions, and especially Dayton, might fittingly be symbolized by the stranger who went down from Jerusalem to Jericho—he needed careful, compassionate friends with money. We need money because we love to "owe no man any thing." You give, and God shall give it unto you.

Owing to special work in revival for some months, we closed our supply work at West Alexandria for the present. That is a live congregation, and we hope they will soon secure a good pastor who can live among them.

The revival meeting in the Bear Creek congregation is scheduled for Nov. 6. This congregation is par excellent, and we expect a mighty revival. Let each one pray, work and trust to this end.

When this is read we shall be in the midst of the Miamisburg revival, and we desire that you, dear reader, will stop right here and breathe a fervent prayer for its success.

Cornell, Ill.

It has been some time since we have sent any news from Cornell K. C. Society, but we are still alive and at work for the Master. At our last election the following officers were elected: President, Hattie Grant; vice president, J. J. Vanderree; secretary, Luther K. Layne; treasurer, Katie J. Vanderree; chorister, Sarah Thompson; assistant chorister, Bessie Banendale. Our work here is very difficult as there are so many things to contend with. But if God be for us, who can be against us? While

the Christian life is a life of activity and strife, it is a life of perpetual victory, bringing with a perpetual unbroken peace. God knows and we know, how much we need this peace. What did Christ mean when he said, My peace I leave with you, my peace I give unto you. These things I have spoken unto you that in me ye might have peace. For the world ye shall have tribulations, but be of good cheer, I have overcome the world. He promised peace. He must have meant it. Watchfulness, patience, and firmness are some of the necessary qualities we all should possess watchfulness to detect the first bud-dings of sinful desires. Patience must have her perfect work. She teaches us to bear the ills of life. Much more should she teach us to bear with the waywardness of professors of Christianity. When Jesus looked upon the fig tree and found no figs, he knew the tree was making a false pretention. Figs always appear before the leaves. The tree had all the necessary outward pretensions, but lacked the figure. Brother, sister, have you only the leaves? Worker, let us take courage. Look for God's help in every test. He will suffer us to be tried, but not above that we are able to bear.

Through tribulations deep,
Our way to heaven is;
Our stormy course we keep,
O'er life's tempestuous sea.
By winds and waves we're tossed and driven,
Freighted with grace and bound for heaven."

Though we are not so many in number as we once were, yet we remember the scripture where there are many called but few chosen, and we hope to be among the few chosen.

MEMBER of K. C.

WILL IT PAY?

Sermon by Rev. Philip A. Fitts, D. D., Henderson, Ky. Selected by Laura Slotter, North Ontario, California.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—I Timothy, 4:8.

These words are from a very old book, but they meet the question which rings out upon every hour of the busy, rushing life of today, the question with which the world challenges every temporal enterprise—will it pay?

And everything that asks for standing room upon the choicest places of this crowded world ought to vindicate its claim and right to be there.

Some years ago the bishop of one of the southern dioceses said to a bright boy, "My son, don't you want to be a minister?" Looking up into the face of his questioner, the little fellow answered, "Bishop, will it pay?"

In one sense, the lad's thought was right. Altho his words reflected an unsound sentiment, and showed the infection of the air around his question was a legitimate and pertinent one. If the action of that boy in entering the ministry was not to pay—pay the church and pay the world—then it was better for him to stay out of it, whether it would pay him or not. The latter would depend

upon the form in which he expected to receive his pay. And this, at last, is the main difference between men.

Every man of spirit, of independence, wants his work to pay—his life to tell upon the world. The difference between them consists in the very different shape in which they wish their wages to be paid. There may be men who are satisfied with money simply, and for its own sake; but its chief value, even for those who seek it most assiduously, is in that which it represents—in its protean power to assume a thousand shapes; to transform itself into the worldly possession which they most desire: its power to bring other things.

To the man who is seeking money solely for its accumulation. I should be compelled to say that religion will not pay to that end. But it can change him, elevate him to a higher plane, from which it is possible to take a larger view of life, to see the value of other things, and use his possessions in a way to bring him greatest, most permanent satisfaction. It is this that constitutes the distinctive and peculiar character and value of Christianity—it is "profitable unto all things."

And just because it is for the practical today, as well as for the great unknown tomorrow, it is "profitable"—it will pay. "Having promise of the life that now is." Men with the pressing burdens and responsibilities, wants and cares of this intensely real life upon them and around them want something that meets and helps them in the present. And it is here that the religious systems often fail. Too many "religions" so-called, ignores the life that now is, and secular life loses sight of that which is to come. This is the secret of the failure—the failure of religion and of life. Give men what they need, and the best and truest—those who are really in earnest—will not contend about the name.

The thoughts of this age, so far as the great mass of men is concerned, are not so much "How shall we be saved in the next world?" but how can we and our fellow-men escape the moral and social ruin in this world? Show them that Christianity or anything else can help them here, in their dire necessity now, and they will not care how much you claim for it a supernatural origin and a divine character. When they see that it is what they need—that it is not claimed and preached as something that is in some mysterious way to save men's souls in another world, while leaving them in doubt whether they have souls to be saved, and doing nothing to save them from meanness and corruption in this world, they will accept it.

Christianity gives us the key to this present life by revealing the fact of another, and showing us the connection between that life and this. Without that connection and that key, this life is a locked and hopeless mystery. And we do not have to go to the Bible for proof of this. That only accounts for the condition of things which exists without it—that description and account of man as a being endowed with needs and aspira-